



Fr. Domingo de Soto, O.P.

Compendium of Christian Doctrine

Translated by Gelasius (ofsaintthomas)

Translated by @ofsaintthomas on X

Sonnet 5 Translation

Brief Autobiography of Domingo de Soto

Domingo de Soto O.P. (1494 – 15 November 1560) was a Spanish Dominican priest, Confessor to Emperor Charles V and a Scholastic theologian born in Segovia, Spain. After graduating from the University of Alcala in Spain, where he held the chair of theology, he immediately sought to join the Order of Saint Benedict (Benedictines) in the Abbey of Montserrat but after the Abbot had spoken to him, he was redirected into the Order of Preachers (Dominicans) and then appointed to the Dominican chair of theology in the School of Salamanca and succeeded the renowned Dominican theologian and priest, Melchior Cano. Domingo de Soto would go on to collaborate with Bp. Melchior Cano and Fr. Francisco De Vitoria to found what's known as fundamentalist theology. De Soto would also pioneer a revival of Aristotle which defined the Renaissance era he lived through that was already undergoing a classicist revival in the liberal arts, poetry and classical philosophy which ended after the 1517 Protestant revolution that sparked the Council of Trent, which Domingo de Soto attended at the behest of Emperor Charles V and famously wrote commentaries on, which upheld the Council's positions on grace, scripture and original sin. His time at the Council distinguished him from others as a pious friar. De Soto was offered by Charles V to become a Bishop at the vacant see of Segovia but turned the honor down to return to teaching in Salamanca and would produce works on Logic, Soteriology, Political Theory, Commentaries on Aristotle and Peter Lombard's *The Sentences*. Domingo de Soto peacefully fell asleep in Christ at Salamanca at the age of 66. He is famously remembered as one of the founders and pioneers of modern international law who defended the rights of the Native Americans with Bishop Bartolomeo de las Casas against the Jesuit, Juan Gines de Sepuldeva and commemorated for his Spanish Thomistic philosophical and theological movement known as the School of Salamanca.

A COMPENDIUM OF CHRISTIAN DOCTRINE

Composed by the Most Reverend Father Master

Fray Domingo de Soto,

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Lord Charles V.

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PROLOGUE

The teaching of Christian Doctrine is bound by conditions that sometimes work against one another. Since it is something that must be committed to memory, it ought to be brief; yet to illuminate the understanding and nourish the will, it requires a greater fullness of treatment. Likewise, if it is to be fitted to the capacity of children, it must be cast in so humble and simple a style that they can grasp it; and yet, on the other hand, it must not be so bare that it fails to profit adults, who also have need of it. The remedy, then, will be this: that the substance to be committed to memory shall be set down as a text at the head of each chapter, and an explanation will then be added, which will likewise be brief. But let those who teach be advised that children, and those otherwise occupied with labor, are to be required to learn only the substance. And although the Creed and the prayers are given both in Latin and in the vernacular, let all be advised that not only those versed in Latin, but all who are able to pronounce that tongue, should strive to learn them in Latin,

since it possesses a propriety and spirit that is lost in the vernacular. Children, moreover, can easily be taught to understand the Creed, the Our Father, the Hail Mary, and the Salve in Latin. And because order is the mother from which memory is born and sustained, the work will proceed distinctly through seven chapters: the first, what it means to be a Christian; the second, what he must believe; the third, what he must receive; the fourth, what he must do; the fifth, what he must flee; the sixth, what benefits he has received from God, so as to do the one and flee the other; the seventh, what he must pray.

CHAPTER I

What It Means to Be a Christian, and What Is His Sign and Surname

What does 'Christian' mean? Answer: A man of Christ. What is the sign of the Christian? Answer: The Holy Cross. Why? Answer: Because on it our Lord Jesus Christ redeemed us, and in this faith we are saved. In how many ways does the Christian use this sign? Answer: In two. What are they? Answer: To sign oneself, and to bless oneself. What is it to sign oneself? Answer: To make three crosses with the thumb of the right hand crossed over another finger — one on the forehead, another on the mouth, and another on the breast — saying to our Lord Jesus Christ:

*Per signum crucis de inimicis nostris
libera nos Domine Deus noster.*

By the sign of the cross, free us, O Lord our God, from our enemies. What is it to bless oneself? Answer: To make a cross with two fingers from the

forehead to the waist, and from the left shoulder to the right, saying:

*In nomine Patris, & Filii, & Spiritus
Sancti. Amen.*

In English: In the name of the Father, and of the Son, and of the Holy Spirit. Amen. When must we use these signs? Answer: Every time we begin some work, or find ourselves in some need. What is the surname of the Christian? Answer: The name of Jesus. Why? Answer: Because just as the Cross is where we were redeemed and saved from sin, so Jesus means Savior; and by this name we call upon Jesu-Christ in our dangers, that he may free and save us from them.

Declaration.

It is said that ‘Christian’ means a man of Christ, and not a servant of Christ; because he who has received the water of baptism, even if he be in mortal sin, is a Christian — though he is not then in the service and grace of Jesu-Christ. ‘Christian,’

then, means a man who, through the mercy of Christ, has received his faith, and by his favor professes his law; and keeping it in charity, hopes, through his grace, to attain his glory, and to enjoy it forever.

It was said that the sign of the Christian is the Cross, and his surname the name of Jesus. For the life of the Christian in this Church — which for that reason is called militant — is a continual war that we wage on the side of Jesu-Christ against the devil, the world, and the flesh; and that is the profession we make in baptism. And as in war every prince has his banner and his device, so there they anoint us with the Cross upon the forehead, in the manner that cattle are branded, as a sign of the mark that distinguishes us from other peoples, and so that we may remember that by it we were redeemed, and must free ourselves from our enemies. From this follows the reason for signing ourselves. We make the first cross on the forehead against evil thoughts, the second on the mouth against evil words, and the third on the breast against the evil deeds that flow

from the heart, for our sins are divided among these three kinds. And to bless ourselves is to confess the Holy Trinity, in whose likeness we were created; and for that reason we make the cross upon the face and breast, confessing that just as we were created in the likeness of the Holy Trinity, so in that likeness of the Cross we were redeemed. And we name the Father at the head, because he is the origin of the other persons; and the Son directly at the waist, to signify that he proceeds from the Father alone; and the Holy Spirit from shoulder to shoulder, because he proceeds from both, as the love in which all three persons embrace.

It was said that in all our works and needs we ought to make use of this banner of the Cross, because just as in baptism we defied the devil, he lies in wait for us at every turn, and in whatever we do he stands ready to assail us. And therefore, just as a soldier who moves amid the enemy in war would be blamed if he did not always go armed and ready, so is the Christian who undertakes anything without this sign. When you rise, you must sign and

bless yourselves for that day's journey: on leaving the house, on entering the church, at work, at meals, and at sleep — for all of it is a fight against enemies.

It was further said that the surname of the Christian is the name of Jesus, by which Jesu-Christ merited on the Cross, as Saint Paul says, to be exalted above every name; and to him, therefore, the angels in Heaven must bow the knee, and men on earth, and the demons in Hell. And although the name of Our Lady is a most holy thing, more so than that of any other saint — since God chose her to be the mother of his Son, and mother of our remedy — yet it is right that those who know less should here be advised to understand that God alone is he who freed us from sin, and pardons it in us, and defends us from the devil and from other perils; and that Our Lady and the other saints are our intercessors and advocates, who plead with him on our behalf. And therefore, in every peril, the name of Jesus must go first, and men from their childhood must fix their devotion principally upon Jesu-Christ.

And in this there is negligence, when the whole devotion is toward Our Lady without any remembrance of Jesu-Christ — she being the servant of her Son, and for that very reason attaining glory above all the angels of Heaven.

Beyond this, there are ways of speaking that deserve correction, and, were it not that ignorance excuses them, would deserve reproof. One must not say, ‘so may Our Lady forgive me,’ for sin is committed against God alone, and he alone forgives it. Nor, speaking strictly, should one say, ‘so may Our Lady save me,’ but rather, ‘so may Our Lady help me and be my advocate.’ And likewise one must not say, ‘Our Lady, have mercy on me,’ for the Church, in the litany, asks mercy of God alone, and asks of Our Lady and the other saints only that they intercede with God on our behalf.

CHAPTER II

Of the Faith the Christian Must Believe

What is the faith of the Christian? Answer: To believe firmly and in the catholic manner all that God has revealed and promised to us, as Holy Mother Church proposes it to us. What is it that Holy Mother Church proposes to us? Answer: All of Sacred Scripture, that being instructed by it we may believe it; but of necessity she proposes to all Christians only the Articles of the Faith, which we confess in the Creed that the Apostles ordained.

The Creed in Latin.

*Credo in Deum patrem, omnipotentem,
Creatorem cæli & terræ. Et in Jesum
Christum filium ejus unicum Dominum
nostrum. Qui conceptus est de Spiritu
Sancto. Natus ex Maria virgine. Passus
sub Pontio Pilato. Crucifixus, mortuus,
& sepultus. Descendit ad inferos. Tertia
die resurrexit à mortuis. Ascendit ad*

*cælos. Sedet ad dexteram Dei patris
omnipotentis. Inde venturus est judicare
vivos & mortuos. Credo in Spiritum
Sanctum: Sanctam Ecclesiam
Catholicam: Sanctorum communionem:
remissionem peccatorum: carnis
resurrectionem: & vitam æternam.
Amen.*

The Creed in English.

I believe in God the Father almighty,
Creator of heaven and earth. And in
Jesus Christ his only Son, our Lord,
who was conceived of the Holy Spirit,
born of the Virgin Mary, suffered under
Pontius Pilate, was crucified, dead, and
buried; he descended into Hell, and on
the third day rose again from the dead;
he ascended into Heaven, and sits at the
right hand of God the Father almighty;
from there he shall come to judge the
living and the dead. I believe in the

Holy Spirit, the Holy Catholic Church,
the communion of saints, the
forgiveness of sins, the resurrection of
the flesh, and life everlasting. Amen.

The Articles of the Faith.

How many are the Articles of the Faith?

Answer: Fourteen: seven that pertain to the divinity of God, and seven that pertain to the humanity of Jesu-Christ. Which are the seven that pertain to the divinity? Answer: The first, to believe that there is one sole almighty God. The second, to believe that he is Father. The third, to believe that he is Son. The fourth, to believe that he is Holy Spirit, and that all three persons, and each one of them, are the same true God. The fifth, to believe that he is Creator of heaven and earth. The sixth, to believe that he is Savior. The seventh, to believe that he is Glorifier. Which are the articles that pertain to the humanity of Jesu-Christ? Answer: The first, to believe that the very Son of God our Lord was conceived of the Virgin Mary. The second, to believe that he was

born of that same Virgin Mary, she remaining ever virgin. The third, to believe that he died on the Cross to redeem us, and afterward was buried. The fourth, to believe that his soul, joined to the divinity, descended into Hell, his body remaining in the tomb, likewise joined to that same divinity, and that from there he brought out the souls of the saints who were there. The fifth, to believe that he rose on the third day. The sixth, to believe that he ascended into Heaven in body and soul, and sits at the right hand of God the Father. The seventh, to believe that from there he must come at the end of the world to judge the living and the dead according to the good and evil they have done.

Declaration.

Two things were noted above, in which the being of the Christian consists: the faith that illuminates the understanding, and the law that directs the will. Faith is like a light and a guiding star by which God reveals to us the things we hope for in Heaven; and the law is the rule of his will by

which he commands us to guide our own. So that, if one asks what faith is, the answer is that it is to believe, in general, firmly, certainly, and in the catholic manner, all that God has revealed to us in Sacred Scripture. But however many, and however lofty, the mysteries he has disclosed to us, he did not wish, on account of our weakness, to oblige us to believe explicitly anything but the necessary articles that the Church proposes to us — which every Christian who has passed fourteen years of age is obliged to believe explicitly, and therefore to know, under pain of mortal sin, for one cannot believe them explicitly, as one is obliged, without knowing them; although it is not necessary to know them in this particular order, but, being asked about each one, he is obliged to know that it is an article of faith; and for this reason the Church solemnizes its feasts throughout the year. And from this follows how great is the negligence of parents, and of godparents chosen at the font for this purpose, and above all of the prelates who are negligent in this.

The articles of the faith, counted according to the Creed, are only twelve, according to the number of the Apostles, since each one spoke his own; but there they are not distinguished separately, those of the divinity on one side and those of the humanity on the other, and besides, the statement of one Apostle sometimes comprehends two articles, as that of Saint Peter: I believe in God almighty, creator of heaven and earth. And therefore, for a clearer and more distinct exposition, the division is set out in fourteen articles, according to the number of the things believed, and not according to the number of the persons who composed them. Although, whether they be counted by the Creed or by the number of fourteen, the precept of the Church is satisfied.

The first article is understood thus: that there is no more than one sole true almighty God — which is to say, that he can do all that is possible by his understanding and will alone, without needing anyone to teach or help him. And therefore, in saying almighty, it is understood that he knows all

that can possibly be known; and here one must consider how greatly we are obliged, on the one hand, to love his infinite goodness, and on the other, to fear his infinite power if we offend him.

In the three following articles, no one should presume either to understand them or to explain them, but it suffices to believe firmly that the Father proceeds from no one, and the Son from the Father alone, and the Holy Spirit from the Father and the Son; and although they are three persons, they are one and the same substance, and therefore one sole God.

In the other three final articles it is to be noted that we have three kinds of being: natural being, the being of grace, and the being of glory, and we have them all from the hand of God. The first, as Creator, who made us out of nothing; and heaven and earth, and all that is in it, he made for us, and he governs and sustains it all; and all natural goods come to us by his hand. The second being, that of grace, we receive from him as Savior, who through his Son, as will be said below, redeemed us from original sin,

and pardons the penitent for the sins we commit each day; and he favors us so that we may free ourselves from them, and persevere in works of virtue, which proceed from his grace and help. The being of glory we shall likewise receive from his hand in Heaven, which souls receive even before the Day of Judgment, and then bodies will rise again, so that in body and soul we may be perpetually glorified.

The first article pertaining to the humanity of our Lord Jesu-Christ, it was said, is to believe that the same eternal Son of God became man for us, who was conceived in the virginal womb of Our Lady, not by the natural work of a man, but miraculously by the work of the Holy Spirit. By which work the same person, remaining true God as he eternally was, became man, which before he was not. Here we must consider, on the one hand, the immense love he bore us in humbling himself so greatly that God became man, and, on the other, in exalting our nature so greatly that man became God. And from this we must gather how great a care we

must take not to defile with sin this so great dignity of ours.

The second article is that he was born of the same Virgin, Our Lady, she remaining a virgin. For as he was miraculously conceived, so was he miraculously born, without any harm to the virginity of his mother — just as afterward he entered among the disciples through the closed door. So that just as the Virgin was a virgin before she conceived, so in the conception and in the birth she remained a virgin, which virginity she preserved forever.

And the third article is that he died on the Cross for our redemption, and afterward was buried. Death was the true separation of the soul from the body, as with other men who die; the body remaining, as did the soul, united with the divinity. And for greater testimony that he was truly dead, he was buried. And this article, being the whole foundation of our faith, is to be explained in this way: that God created men for his service, and to give them afterward his glory; and he created the

first men without sin, full of grace and virtue, and with all the knowledge they needed. And such would he have created us all, had they kept his law; but because Adam sinned, we (as Saint Paul says) in some manner sinned together with him, since he was the origin of the whole human race, in whose person, therefore, all his offspring lay entire. And for this reason, as many of us as are born his children by the common law — unless it be by special privilege — are born in original sin, that is, in disgrace with God. And from this sin, and from all those that men afterward committed and commit, Jesu-Christ redeemed us by his death. For although God could have forgiven us without this, yet to satisfy perfectly his infinite justice it was fitting that, as one man had been the cause of our death, both spiritual and bodily, so another man should die, whose death should merit that God should receive us again into his grace, by which we attain everlasting life. And this could be no one but God, whose works are of infinite worth and merit.

Although besides this there were also other fitting reasons for his death.

The fourth article is that he descended into Hell, and brought out from there the souls of the saints. Here it is to be considered that not only those who were born after the coming of Christ, but all who preceded from Adam, and all who shall be until the end of the world, were redeemed by his Passion. For this reason, until him, the gate of Heaven had always remained closed; and so those who died before in the grace of God, once their sins were purged in Purgatory, remained in Limbo, where they were kept, until Jesu-Christ should come to open it. And for this reason that article is added, that descending into Hell, he brought out from there the souls of the saints.

In the fifth article, of the Resurrection, it is to be noted that on the third day after he died, the soul was reunited with the glorified body; and thus he rose again, in testimony that he must give everlasting life not only to the soul, but to bodies as well — which all the just shall receive, rising again

at the end of the world in body and soul. And the damned shall also rise again, but for Hell.

The sixth article is that he ascended into Heaven. This took place after forty days, because that is his own proper place, from which he came; there all the just shall ascend, in body and soul, on the Day of Judgment, where now the souls of the good are with the angels.

The seventh is that he sits at the right hand of God the Father. For although in God there is no right hand or left, as there is in men, yet because he is in glory and in honor, and holds the royal power of the Father, he is said to sit at his right hand — for all these things are signified by the right hand. And from this follows the second part of the article, that from there he must come to judge the living and the dead; which is to say, with that glory, honor, and power. For by reason of having been our Redeemer, it belongs to him to be our Judge, and the rewarder of the good and the punisher of the wicked.

CHAPTER III

Of the Sacraments the Christian Must Receive

What must the Christian receive in order to be incorporated into the grace of Jesu-Christ? Answer: The Holy Sacraments of the Church. What does ‘Sacrament’ mean? Answer: A sensible sign of the grace we receive in it. How many are there? Answer: There are seven: Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Declaration.

After the Articles of the Faith, there follow, in the profession of the Christian, the seven Sacraments of the Church, which every Christian who has passed fourteen years of age is likewise obliged to learn and know, under pain of mortal sin — at least those that are of necessity. And the reason is that he is obliged to receive them; and just as it was said of the faith, that because the Christian is obliged to believe the articles he is obliged to

know them, so he cannot receive the Sacraments without knowing what they are. Through them the power of the Passion of our Lord is communicated to us, and we receive spiritual life. For this singular favor we owe to Jesu-Christ in his law: that he not only gave us commandments by which to live, but gave us the Sacraments by which his grace, power, and help might be communicated to us, so that we might fulfill those same commandments. And for this reason the Sacraments are ordered after the manner of bodily life.

Baptism is the Sacrament of our regeneration, by which we are incorporated into Jesu-Christ, and into the power of his Passion, being born there as adopted children of God. And therefore there, with grace, faith and the virtues are infused into us, and there we make our profession as Christians, and are enrolled as servants of Jesu-Christ, to fight beneath the banner of his Cross against the devil. And thus there is given to us the character — that is to say, the mark — which, as Christians, sets us apart and distinguishes us from every kind of unbeliever. And

from this it follows that there is a general precept concerning Baptism, which obliges, under pain of mortal sin, the whole world; for the Evangelical faith obliges all the human race once it has been preached to them — and that faith is received in Baptism.

Confirmation is a Sacrament in which the grace of Baptism is increased in us, so that we may have the strength of Christians to fight for our faith and law. And therefore, although Confirmation is not a Sacrament absolutely necessary as Baptism is, it is nevertheless a precept that obliges Christians, under pain of mortal sin, should one, out of contempt, having the opportunity, fail to receive it. And therefore the notable negligence of prelates in administering it is not without grave fault.

The third Sacrament, that of the Holy Eucharist, is the spiritual sustenance of the Christian, by which the charity of the Church is nourished. And for this reason it is given to us in the form of bread and wine. This too is of necessary precept, under pain of mortal sin, by divine law —

which the Church determined should be received at least once a year, at Easter. And here one must consider the immense mercy and gift that God bestowed on us in this Sacrament: that the very body which he allowed to be nailed to the Cross, and the very blood that was there shed to give us spiritual life, that same body and blood he gives us as food, by which we may sustain that same life. And therefore, to receive this Most Holy Sacrament, so great diligence is required that no one is to approach it either with the conscience of mortal sin, or without first having been confessed, if he has committed any such sin — under pain of being condemned as one who despises and squanders the Body and Blood of Jesu-Christ, since he receives it not for his health but for his condemnation.

The fourth Sacrament is the necessary medicine for those sick with mortal sin. And therefore the grace communicated therein is for the remission of the actual sins committed after Baptism; for sins committed before Baptism have no need of the Sacrament of Penance, all being entirely forgiven in

Baptism. This Sacrament is likewise of divine precept, which the Church declared should be fulfilled at least once a year, under pain of mortal sin; but it obliges only those who have committed some mortal sin. And therefore Baptism and the Eucharist are absolutely necessary, and Confirmation in the manner already said; but Penance is not necessary except conditionally, supposing mortal sin. And it has three parts: contrition of heart, confession of the mouth, and satisfaction by works.

The power of the fifth Sacrament, Extreme Unction, is to finish cleansing man of all the remnants of sin, and therefore it too is of precept, like Confirmation, given the opportunity.

But the Sacraments of Holy Orders and of Matrimony are not necessary for every single person, since the purpose of the priestly Order is to beget spiritual children and administer the Sacraments, and the purpose of Matrimony is to sustain the human race through bodily generation; and for this reason, although they are necessary to

the commonwealth, they are not necessary to every single individual.

CHAPTER IV

Of What the Christian Must Do

What must the Christian do? Answer: Fulfill the law and commandments of God and of his Church, and the works of mercy. How many are the commandments of God? Answer: Taken in general, they are two: to love God above all things, and our neighbor as ourselves; but taken in particular they are ten — three that pertain to the honor of God, and seven that touch upon love of neighbor. The first: thou shalt honor one sole God. The second: thou shalt not take his Holy Name in vain. The third: thou shalt keep holy the feast days. The fourth: thou shalt honor thy father and mother. The fifth: thou shalt not kill. The sixth: thou shalt not commit adultery. The seventh: thou shalt not steal. The eighth: thou shalt not bear false witness against thy neighbor. The ninth: thou shalt not covet thy neighbor's wife. The tenth: thou shalt not covet the goods of another. How many are the commandments of the Church? Answer: Five: the

first, to keep the feast days, and hear Mass on Sundays and holy days of obligation. The second, to confess all mortal sins once a year. The third, to receive Communion at Easter. The fourth, to fast during Lent and the other fasts of the Church. The fifth, to pay tithes and first-fruits. How many are the works of mercy? Answer: Fourteen: seven spiritual, and seven corporal. The spiritual are: to teach the ignorant; to give good counsel to those who need it; to console the sorrowful; to correct those who err; to forgive those who wrong us; to bear patiently adversities and injuries; to pray to God for the living and the dead. The corporal are: to feed the hungry; to give drink to the thirsty; to clothe the naked; to visit the sick and imprisoned; to ransom captives; to shelter pilgrims; and to bury the dead.

Declaration.

It was already declared in the second chapter how the being of the Christian consists in two things: namely, in the light of the understanding, which is faith, and in the rule of the will, which is

the law and commandments of God — for the fulfilling of which we declared, in the preceding chapter, the benefit God bestowed on us in instituting for us the Sacraments. Faith was spoken of above, and here we speak of the law. But this chapter is divided into three parts: the divine commandments, the human commandments, and the works of mercy.

The commandments of God concern either himself or one's neighbor, and therefore we said that in general there are two. The first is to love God above all things. This means that we must hold his love in such regard that we must set aside all things of the world to fulfill his will, and for him we must renounce them all: wealth and honor, parents and children, and our own life. And we must love him for his own sake, as the end of all things and with our whole heart — which is to say, that there must be in our breast no resolve toward anything contrary to his will.

The second is to love our neighbor as ourselves, which is to desire for him, and to seek for

him, the same glory we hope for ourselves, and to keep with him the natural law, which says: That which you wish done to yourself, you ought to do to your neighbor; and that which you would not wish for yourself, you must not do against him.

But for a fuller explanation of this love of God and of neighbor, the commandments are divided into ten, which every Christian is obliged to know, under pain of mortal sin, for the same reason given above concerning the faith — because we are obliged to fulfill them, and to guard ourselves against transgressing them; and no one can guard himself from breaking them without knowing them, although we are not obliged to know them in the order given. But at least, every Christian, when asked about each one, is obliged to know that it is a precept that obliges under pain of mortal sin — which is to say, that the transgression of each one, in its own kind, is a mortal sin. We say ‘in its own kind,’ because for two reasons it might cease to be so: either because the matter involved is very slight — as one who should steal a maravedí would

commit only a venial sin — or because the movement is so sudden that there was not sufficient deliberation and consent.

The first three pertain to the honor of God, and are called the precepts of the first table; and the other seven pertain to love of neighbor, and are called those of the second table — for God gave them written on two tables to Moses. And thus they are commanded by Jesu-Christ in the Gospel. They are divided into affirmative — as are the first, the third, and the fourth — and negative, as are the other seven.

The first commandment is not said to be ‘love God,’ since that is the general commandment comprehending all, but rather, to honor one God. This answers to the first article of the faith, for just as we believe there is one sole God, so we are obliged to honor that same sole God — which is to say, to adore him and serve him, and to hope from him alone for all our remedy and reward, and to ask it of him alone, as the sole author of all our good.

Against this commandment sin idolaters who adore other gods, and those who make pacts with demons.

The second precept, as has been said, is negative, by which vain oaths are forbidden. A vain oath is one in which the three conditions of truth, justice, and necessity do not all concur. Here it is necessary to know that any false oath, however slight the matter, and for whatever cause however grave, is a mortal sin. And not only this, but also to swear as true something you doubt to be so — so that, without one's having considered what he swears, until he knows he swears the truth, he sins mortally in swearing it. Secondly, it is to be noted that even if you swear truly, if what you swear is not a licit and just thing, it is a mortal sin to swear it, since it would be a mortal sin to do it — as if you should swear to kill, or to commit some other sin, the very oath is itself a sin. And if the deed is venial, the oath will be venial — as if you should swear to tell a lie without harm to anyone. The third condition is that the thing sworn be necessary; for otherwise, though it be true and just, it is at least a

venial sin — in which there is very great vice and offense to God, since at every turn men swear without cause, whereby false oaths are inevitably mixed in, all of which are mortal sins. And therefore the habit of swearing is very dangerous, and one in which prelates ought to take great care to root it out. And one ought to consider how grave a vice this is, since God forbade it by the second commandment among those touching his honor. And if, as we have said, the angels bow the knee at the name of Jesus, one may consider how great an injury is done to the name of God in invoking it without necessity. And this is an oath not only by God and by the saints, but by Heaven, and by earth, and by one's life. And in this precept, with even greater reason, are forbidden curses, renunciations of faith, and blasphemies.

The third commandment is affirmative, to keep the feast days. And this, as far as it touches divine law, includes no more than that we should devote some time to meditation on God and to prayer and sacrifice; but the precept of the Church determines

that on Sunday and the other feast days it appoints, no labor or servile work be done, and that Mass be heard; and whoever transgresses this sins mortally. And although to commit a mortal sin on the feast day is no new sin — as to kill or fornicate in a sacred place is no new sin either — it is nevertheless against the end of the precept, which was to attend to the honor of God; and therefore, in some manner, sin committed on a feast day is made more grave.

The fourth precept is likewise affirmative, and is the first of those pertaining to love of neighbor: to honor one's parents — under which is included respecting and obeying them in what is licit and honest, and providing for their needs according to our ability; and in this precept is also included the honor we owe to prelates and teachers, and to our elders, each according to his due.

The fifth is negative: thou shalt not kill. For the greatest harm we can do our neighbor is to take his life; but here is also forbidden the cutting off of a limb, and every injury done by deed to the person of

one's neighbor — such as a blow, or any other touching — and any interior consent to such a deed.

The sixth is likewise negative: thou shalt not commit adultery. Adultery is to know the wife of one's neighbor, or for a wife to know another's husband; but here is included every kind of fornication, even with an unmarried woman, and other dishonest acts, whether natural or against nature, and dishonest touchings, and consent to them or to the pleasure they afford.

The seventh is likewise negative: thou shalt not steal — and here is included any plunder, deceit, or force used to obtain the goods of another, or to withhold them against the will of their owner.

The eighth is likewise negative: thou shalt not bear false witness against thy neighbor — under which is included any verbal injury against the honor and reputation of one's neighbor, such as insults spoken to his face, or slander spoken behind his back, revealing secret faults even though true, and generally any kind of lie.

The ninth is likewise negative: thou shalt not covet thy neighbor's wife. And here is forbidden any settled desire toward any dishonesty with an unmarried woman, or with a person contrary to nature — for this precept corresponds to the sixth; and the reason is that in sins of the flesh, besides the pleasure of the act, there is a singular pleasure in the thoughts themselves; and therefore God wished to underline what touches this vice by two distinct precepts. And the same holds for the tenth precept, which is likewise negative: thou shalt not covet the goods of another — which corresponds to the seventh, for likewise in the sin of avarice, besides the deed, there is a singular pleasure in the desires themselves, which consume a man's time greatly.

The five precepts of the Church are an explanation of the divine ones, and we are therefore obliged to fulfill them under pain of mortal sin, and consequently to know them just as we know the divine ones — for if we did not know them, we could not keep them. The first is not merely to hear Mass on the feast days, but to keep them holy and to

hear Mass; for this precept is an interpretation of the third divine commandment, in which neither the days of feast nor the form of divine worship are determined — and therefore the Church explained both the one and the other. But no Christian is obliged to know every feast day of the Church, but only, in general, when the parish priest advises him that it is a feast day, he is obliged to know that he must not work, and must hear Mass in its entirety. And ‘entire Mass,’ strictly speaking, is understood from the Introit to the end; but according to common usage, it would not cease to be called entire if some small part were missing; and therefore he who begins to hear it from the Gloria, or from the Epistle, would not mortally break the precept. Nor is it a mortal transgression even if it were not the Mass proper to that day, though one ought to try that it be so. How Mass is to be heard will be told in the seventh chapter.

The second commandment of the Church is the determination of the third Sacrament, the Holy Eucharist, which must be received at least once a

year, at Easter. And the third is likewise the determination of the fourth Sacrament, Penance, which must be done at least once a year. But apart from this, the divine precept remains standing, that at the point of death, whoever has the conscience of mortal sin is obliged to confess, under pain of mortal sin. And further, every time one wishes to receive Communion, having a priest available to confess him, if he has the conscience of mortal sin, he is obliged to confess himself under pain of mortal sin, as the Council of Trent has declared. Beyond this, it is a wholesome counsel that as soon as one has sinned mortally, he should confess. The fourth precept of the Church likewise reduces to the third commandment, to keep holy the feast days; for the fast of Lent was established for this purpose, that the Feast of Easter might be celebrated more worthily and fittingly; and the same holds for the other vigils and the four Ember seasons. But it is not necessary that every Christian know when a day of fasting falls; rather, as was said of the feast days, being advised by his parish priest, he should know

that he is obliged, under pain of mortal sin, to fast, unless he has some legitimate cause by which the law excuses him.

The fifth precept, to pay tithes, pertains and reduces to the first divine commandment, to honor and adore one God — to whom, in acknowledgment that he created us, and governs and sustains us with the fruits of the earth, we owe that recognition which we offer him from what we receive from him, for the support of the prelates and clergy who, in the name of the whole Christian commonwealth, are dedicated to divine worship. But these tithes and first-fruits are to be paid according to the legitimate and established custom observed in each land.

And all that is contained in these three chapters — the second, the third, and part of the fourth — is the sum of what every Christian, past the age of fourteen years, is obliged to know under pain of mortal sin: namely, the fourteen Articles of the Faith, the seven Sacraments, the ten divine commandments together with the five ecclesiastical ones. As for the works of mercy, and mortal sins,

and all that follows, it is not a precept under pain of mortal sin to know them. This is pointed out to reassure consciences, and so that prelates and confessors may understand what, strictly, their subjects are obliged to know; but it is not said so that there may be negligence and carelessness in learning it all — for all of it is wholesome and belongs to the adornment of the Christian. And prelates ought to see to it that all of it be known, though it would be too great a rigor to command that no one be absolved unless he knows it; for it suffices that anyone propose to learn it, just as, with other sins, it suffices to propose to abandon them. And I say that it suffices to know what has been said, without his needing to propose to know what follows.

The works of mercy are added in this same chapter to the precepts, not because knowing them is itself a precept, but because it is good that they be known, and that care be taken over them. They are called works of mercy because, in their own kind, they are not works of justice strictly necessary, as is

not killing, and paying each one what is his due. But there may be cases in which they become a precept under pain of mortal sin — as, for instance, if a theologian were so needed that without him the people could not be taught, nor instructed in matters of conscience, he would be obliged to teach the ignorant, which is the first work of mercy. And likewise, if a jurist were needed to give counsel, whether in a matter touching the whole commonwealth, or even touching a private person, if it were a notable matter and he could do it without notable harm to himself, and there were no other to do it, he would be obliged, under pain of mortal sin, to give counsel. And no less, in fraternal correction, there is often a necessity of precept, when there is hope of being able to reform one's neighbor. In corporal matters also, when the need is extreme or grave, you are obliged to give alms, if you have the means. But to know all these works of mercy, as has been said, is not a precept under pain of mortal sin, for it suffices to know that they are virtues — though whoever is capable of knowing

them is not without some fault if he does not know them.

CHAPTER V

Of the Sins the Christian Must Flee

What must the Christian flee? Answer: First, mortal sins, and afterward venial sins, to which his enemies incline him. How many are the enemies of man? Answer: Three: the devil, the world, and the flesh. What is mortal sin? Answer: A thought, word, or deed against the law of God. And it is called mortal because it kills the soul — which is to say, it deprives it of the grace and friendship of God, and condemns it, if it be not amended, to the pains of Hell. Venial sin is that which, although it does not go against the law of God, falls short of it; and although it does not deprive man of God's grace, nor condemn him to Hell, it does in some measure cool his love. It is called venial because, just as it is easily committed, so it is easily forgiven. How many are the mortal sins? Answer: Seven: namely, Pride, Wrath, Envy, Avarice, Sloth, Lust, and Gluttony.

Declaration.

What man must flee is evil, which is sin — just as what he must do is good, which is virtue, according to the Commandments of God. And the enemies who incite us to evil, we said, are three. The devil, who out of the hatred he bears God, and the envy he bears us, tempts us to make ourselves enemies of that same God, and to be deprived of his glory as he himself was deprived of it. And the world, which, although God made it good for our service and for his own glorification, the sickness of our vices makes it so that both its prosperities and its adversities harm us — as with a sick man, for whom both an abundance of good food and its opposite do harm. And the third enemy is our own flesh, which, even if the devil did not assail us, our evil inclinations, after we were stripped of the original justice in which we were created, would be enough to cast us down into vice.

The difference between mortal and venial sin is that mortal sin goes against the law of God, and consequently against friendship with him, or with

one's neighbor — for whoever goes against charity toward his neighbor goes against charity toward God. Venial sin does not go against the law or against charity, but it cools the love of God; and therefore it is not necessary to confess it. Though whoever confesses mortal sins ought at the same time to confess whatever venial sins he can recall; and one who cannot recall mortal sins would do well to confess venial ones. Venial sins, then, are forgiven not only through any other Sacrament without confession, but also by hearing Mass, by the general confession, by holy water, by the bishop's blessing, by blessed bread, and by other signs of contrition.

The mortal sins are commonly said to be seven, but the name 'mortal' here must be understood as 'capital.' A capital sin is one from which other sins are born. This is said as a warning, that not all the sins here counted as 'mortal' are so in their own kind, but only when they come to be against charity toward God or one's neighbor. And confessors must be alert to this, lest they think that, because a sin is

one of wrath or gluttony, it is by its nature mortal. And therefore, to know how many the mortal sins are by this reckoning, though it is good and holy, and every Christian ought to pursue such knowledge, is not a necessary precept under pain of mortal sin. Nor is it necessary that the common people be taught the sins born of each of these; for to guard oneself from sinning it suffices to know the commandments, and that to act against them is mortal sin. For these seven sins are not mortal except when they go against the commandments of God or of the Church.

And here it is to be noted that just as every virtue is in accord with reason, so sin is that which exceeds reason, as appears from the examples. Pride is a disordered appetite for one's own excellence. And because it includes disobedience to God, it is by its kind a mortal sin; but it may be venial, either because the matter in which it is employed is slight, or because the deliberation of consent is not complete. It is called capital because from this disobedience to God are born all vices — though

particularly from pride are born vainglory, ambition, disdain, and others that need not be listed.

Wrath is a disordered excess of the desire for vengeance. But this excess, in its own kind, is not a mortal sin unless the excess consists in unjustly seeking vengeance; so that when wrath comes to be against the fifth commandment — that is, when you desire to kill, wound, or notably harm your neighbor — then it becomes mortal sin. But if that is absent, however great the heat of the wrath, so long as it does not overturn reason, it does not carry mortal sin.

It is called capital because from it are born other vices, such as quarreling, and swelling of the will, indignation, and other like things.

Envy is a hatred, contrary to reason, of the good of one's neighbor, because it darkens our own glory. And because hatred goes against charity, it is by its kind a mortal sin; but it can become venial for the reasons given concerning pride. It is called capital because from it are born murmuring and

detraction against one's neighbor, and pleasure in his misfortune, and other such sins.

Avarice is a disordered appetite for possessions. But this disorder never rises to the level of mortal sin except insofar as it is contrary to justice, which is expressed in the seventh commandment — as if one should desire, by force, or by deceit, or by other unlawful means, the possessions of another. But the disordered appetite for possessions that is not contrary to justice, but to liberality — which is properly called stinginess — is not by its own nature a mortal sin, unless it be the cause of transgressing some commandment of God, as by not providing for the extreme or grave need of one's neighbor. But it is called a capital vice because from it are born other vices, such as fraud and deceit, perjury, violence, and other such things.

Sloth is a disordered sadness that turns our understanding away from divine goods. And because it touches against the joy that arises from charity toward God, it is by its own nature a mortal sin against the end of the third commandment, to

keep the feast days holy, which is to praise God — although it may be venial, either because the matter is slight, or for want of full deliberation, as we said of pride and envy. It is called capital because from it likewise are born others, such as rancor and despair, and dullness regarding the commandments, and other things of this kind.

Lust is a disordered use of one's own body in carnal acts. And this, in its own kind, is not called mortal sin except when it is consummated, whether by pollution or by some gravely dishonest touching; anything less than that would be venial sin. It is called capital because from it are born many other ugly sins, such as blindness of the understanding, rashness of the will, attachment to this present world, and dread of the world to come.

Gluttony is likewise a disordered appetite and taste for food. For which reason, in its own kind, it is not a mortal sin, since it does not go formally against charity toward God, nor toward one's neighbor. But if a man makes it his end, setting aside some commandment of God, or if

drunkenness should follow from it, then it would be mortal. And it is called capital for the same reason as the others, because it too has its offspring, such as unseemly mirth, idle chatter, dullness of judgment, and other such things.

This warning has been necessary, so that the name of ‘mortal sins’ should not deceive the ignorant, but that it be known by what standard they are to be judged.

CHAPTER VI

Of the Benefits Man Has Received from God for Keeping His Law

What are the benefits that man has received from God for keeping his law? Answer: Some are natural, and others supernatural. The natural are eight: namely, three interior powers of the soul, which are understanding, memory, and will; and five exterior senses, which are sight, hearing, taste, smell, and touch. The supernatural are the seven Sacraments already enumerated above, the seven virtues, and the seven Gifts of the Holy Spirit. Of the virtues, three are theological — that is, divine, because they are directed toward God — namely, faith, hope, and charity. And four are cardinal, which are justice, fortitude, temperance, and prudence. But if one assigns to each mortal sin its opposing virtue, one may reckon, by another approach, seven moral virtues: against pride, humility; against wrath, patience; against envy, charity; against avarice, liberality; against sloth,

joyful diligence in divine things; against lust, chastity; against gluttony, abstinence. The Gifts of the Holy Spirit are likewise seven: the Gift of piety, of wisdom, of understanding, of knowledge, of counsel, of fortitude, and of fear.

Declaration.

This chapter is added for the people's benefit, and not because it is strictly necessary knowledge under precept for the common folk — although it is good and a Christian thing that whoever is able should know how understanding was given us by God, so that, enlightened by his faith and by the other sciences, we might understand who he is and who we are. And memory was given chiefly so that we might always keep him present, and remember his goodness and his benefits, so as to be grateful for them and to serve him with them. And our will was given us principally so that we might continually employ it in fulfilling his own. And no less were the senses given us, which are the instruments of the soul, to be employed in seeing

and hearing and attending to his holy things, and in the things that are ordered to his service; and therefore it is a great ingratitude to employ these powers in his disservice.

As for the virtues, although our nature has in itself some beginning and inclination toward them, they are nonetheless a gift of God, infused in us at baptism. Faith, as has been said, is for believing what he has revealed and promised to us. Hope is so that the confidence in what we await may animate and strengthen us to persevere and continue in fulfilling his commandments. Charity, as was likewise said, is so that love of him and of our neighbor may hold us embraced with him; and for this reason these virtues are called theological, that is, divine, because they have God as their object. The other four are moral, because they concern our own conduct; but these four are called cardinal, that is, principal, because, as was said of the sins, they are like mothers from which the others are born, and like hinges upon which the others turn. Justice is the virtue that makes us give each one what we owe

him, and preserve his rights; and to it are reduced liberality and mercy. Fortitude is the virtue by which we conquer fear, and temper rashness amid the dangers that virtue exposes us to; and one part of this virtue is patience, which restrains wrath and endures adversities. Temperance is a moderation in matters touching our own person, and its species are abstinence and chastity; and to it is reduced humility.

The Gifts of the Holy Spirit are something higher than the virtues, because the virtues dispose us to act in accordance with reason, while the Gifts, in the highest matters, dispose us to let ourselves be governed by the Holy Spirit — as, for instance, in renouncing the world, and in undertaking the hardships of religious life and other dangers of death, for God alone. But there is no need to treat of this more minutely to the people.

CHAPTER VII

Of What the People Must Pray

The Our Father in Latin.

*Pater noster qui es in cælis:
sanctificetur nomen tuum. Adveniat
regnum tuum. Fiat voluntas tua: sicut in
cælo & in terra. Panem nostrum
quotidianum da nobis hodie. Et dimitte
nobis debita nostra, sicut & nos
dimittimus debitoribus nostris. Et ne nos
inducas in tentationem. Sed libera nos à
malo. Amen.*

The Our Father in English.

Our Father, who art in Heaven,
hallowed be thy name. Thy kingdom
come. Thy will be done, on earth as it is
in Heaven. Give us this day our daily
bread. And forgive us our debts, as we
forgive our debtors. And lead us not

into temptation, but deliver us from evil.
Amen.

The Hail Mary in Latin.

*Ave Maria gratia plena, Dominus
tecum. Benedicta tu in mulieribus. Et
benedictus fructus ventris tui Jesus.
Sancta Maria mater Dei ora pro nobis
peccatoribus nunc et in hora mortis
nostrae. Amen.*

The Hail Mary in English.

Hail Mary, full of grace, the Lord is
with thee. Blessed art thou among
women. And blessed is the fruit of thy
womb, Jesus. Holy Mary, Mother of
God, pray for us sinners now and at the
hour of our death. Amen.

The Salve Regina in Latin.

*Salve Regina mater misericordiae: vita
dulcedo & spes nostra salve. Ad te*

*clamamus exules filii Evæ. Ad te
suspiramus, gementes & flentes in hac
lachrymarum valle. Eja ergo advocata
nostra illos tuos misericordes oculos ad
nos converte. Et Jesum benedictum
fructum ventris tui nobis post hoc
exilium ostende. O clemens! O pia! O
dulcis virgo semper Maria! V. Ora pro
nobis Sancta Dei genitrix. R. Ut digni
efficiamur promissionibus Christi.*

The Salve Regina in English.

Hail, Holy Queen, mother of mercy: our
life, our sweetness, and our hope, hail.
To thee we cry, poor banished children
of Eve. To thee we sigh, mourning and
weeping in this valley of tears. Turn,
then, our advocate, those merciful eyes
of thine toward us; and show unto us,
after this exile, Jesus, the blessed fruit
of thy womb. O clement, O loving, O
sweet Virgin Mary, ever! V: Pray for us,

holy Mother of God. **R:** That we may be
made worthy of the promises of Christ.

Declaration.

In the religion of the Christian, the chief work that he can offer to God is prayer. For among the excellent benefits we receive from God was not only that he permitted, but that he commanded us, to speak with him — first, praising and exalting his Majesty, and asking him for his goods, chiefly the spiritual ones, and afterward those necessary for this temporal life. And therefore the Christian must here understand that not only the clergy, who are dedicated to divine worship, but every Christian is obliged, under pain of mortal sin, to pray at some time. Except that for those in Holy Orders their Hours are appointed by precept, and not so for the people; but every one is obliged, by divine precept, to remember God at some times, to adore him, to bless him, to commend himself to him, and to ask pardon of him for his sins — and to this end he commanded that the feast days be kept holy. And

although the Church has determined nothing further on this precept than the hearing of Mass, one ought there to do what we have said.

Secondly, it must be understood that the Creed is not a prayer, but a confession of faith, and for that reason it was placed at the beginning; for which reason it is of great merit and reverence toward God to say it often. But the Our Father is the Christian's own proper prayer, which, since it is a matter of the greatest importance to know how we must speak to God, and what we must ask of him, our Lord Jesu-Christ taught us with his own mouth. And therefore in this prayer the Christian must place his chief devotion, and not in other invented devotions. It contains seven petitions: three that pertain to the honor and love we owe to God, and four that concern our own benefit.

First, to awaken our devotion, we call God not 'Lord,' lest he frighten us, nor merely 'friend,' but 'Father,' as indeed he is. For no one can ask anything of another with so great a confidence as a son asks of his father, having received his being

from him — just as we receive our being from God, for which reason he is our Father. And we call him not ‘mine,’ but ‘our,’ to remind ourselves of the charity we owe one another as brothers, children of one Father. So that in calling him Father, we are reminded of the love we owe him; and in adding ‘our,’ of the love we must have among ourselves. And although he is present in every place, we confess that he is singularly in the Heavens, so as to raise our spirit there, and confess his excellence and his power to grant us what we justly ask of him.

The first petition, then, is that his name be hallowed — that is, that it be glorified and exalted; for nothing can be added to God except that his name be esteemed and revered by the peoples. And here blasphemers, and those accustomed to sully the name of God with vain oaths, ought to be confounded, that they may recognize how they fulfill the hallowing of God’s name that they ask for every day.

The second petition is that his Kingdom come in us — which is to say, that our own sensuality, nor

our own desires and vices, should not reign in us, but he alone. And for him alone to reign is that no other appetite should have dominion in us but his. And from this second petition follows at once the third: that his will be done, wholly and in all things, both on earth as in Heaven — that just as his name is hallowed there, so may it be here; and as he reigns there, so may he reign here; and as his will is done there, so may it be done here. For although it cannot be fulfilled here in as great a degree and excellence as there, we ask that, according to our weakness, we may imitate what happens there.

The fourth petition now concerns ourselves: that he give us this day our daily bread — by which is understood the sustenance of the soul, and that necessary for the body. And we add that he give it to us for today only, because we remain obliged to ask it again tomorrow — from which it is noted that every day we are obliged to ask for it and to acknowledge it. And beyond this, it is to be considered how God did not wish us to ask him for temporal things, but only for what is necessary, and

not to weary him by asking other things to satisfy our appetites — whereby it seems we would pervert his love, loving him for our own self-interest, which is to love ourselves more than him.

The fifth petition is that he forgive us our trespasses, as we forgive our neighbors. And here one must contemplate how deeply he desires that we should love one another; for although the very purpose for which Jesu-Christ came into the world was to forgive our sins, he does not, for that reason, wish to forgive them unless we ourselves forgive our neighbors. For since God is Father of all, he cannot truly love us all together as children if among ourselves we are not as brothers.

The sixth petition is that he not allow us to be delivered over to our temptations nor overcome by them. For after asking pardon for past faults, nothing remains but to ask help so as not to commit others. And it is to be noted that we do not ask not to be tempted, for temptation is natural to our mortal flesh, so long as we live this life, and profits us for the exercise proper to Christians. And

therefore we do not ask to be free of the struggle, but for the victory in it — so that merit may be added to us, and, principally, glory to God's name, by whose power we conquer.

The seventh and final petition is that we be delivered from all evil — which is to say, that neither the prosperities nor the adversities of the world, nor the enmity of the devil, nor the other turns of fortune we suffer, may be able to deprive us of that eternal good we hope for. Amen means, 'so be it.'

After the Our Father follows the angelic greeting of the Hail Mary. For although there is no obligation to pray to Our Lady as to God — since he alone, by the first commandment, is whom we are obliged to honor — yet because, after God, among mere creatures, angels and men, Our Lady is chief in holiness, honor, and merit, having borne God himself, and having, for that reason, in some manner been the means of our redemption, it is most fitting that the Christian Church should remember her and address prayer to her, as to one

who, among the saints, is our chief intercessor and advocate. And the principal prayer we can offer her is to say to her the Hail Mary — which was the greeting that the Angel gave her when he brought her the embassy of the Incarnation of her blessed Son, our God. And thus we must understand that in this greeting we not only honor Our Lady, but also call to mind that most exalted mystery of our Redemption. And in this salutation there are five phrases: three that the Angel spoke to her, which are believed to have been brought from Heaven, ordained and commanded by God himself; another that Saint Elizabeth spoke to her when she visited her; and another which, by way of prayer, the custom of the Church added.

The first is: ‘Hail, full of grace’ — which means not merely gracious, but full of grace according to the measure of her most high dignity; for God gave her so exalted a grace that by it he made her worthy to be his mother. The second is: ‘the Lord is with thee’ — which means, in the most sovereign manner that he was ever with any

creature; for the very Son of God would likewise be her son, so that the Eternal Father and she would be father and mother of one Son, which would be brought about by the work of the Holy Spirit. The third: ‘Blessed art thou among women’ — for just as a woman was the origin of sin, so she would be unique among women, through whom blessing came into the world, and whom therefore the whole world must bless. The fourth is that of Saint Elizabeth: ‘And blessed is the fruit of thy womb.’ ‘Thou blessed above women,’ but ‘thy fruit blessed’ beyond comparison with anyone, infinitely — for he is the fruit by which the whole world must receive everlasting life. The rest the Church adds, entreating her to pray for us to God, that he pardon our sins — whereby the Church teaches us, as we noted in the first chapter, that the office of Our Lady is not to pardon, but to pray for us — save that her prayer is the most acceptable of all those of creatures.

Beyond this angelic salutation, there stands, in most ancient custom of the Church, the salutation

and prayer of the Salve Regina, used and authorized by her; and for this reason it is worthy of being held in greater esteem than any of the other new prayers to Our Lady that the Church does not use.

The Form, or Manner, of Hearing Mass.

The Most Holy Sacrament of the Altar, as has been said above, is the Christian's own proper sacrifice, and the offering that they make to God; and therefore the first thing the Christian ought to do, not only on feast days of obligation, but on other days when he can, is to go to church to Mass. For to hear it at home, even should someone have dispensation from the Supreme Pontiff, who can grant it, he ought not to make use of it save in very grave necessity — for so great is the reverence owed to this Most Holy Sacrament, that it is better to forgo hearing Mass, when there is no precept to hear it, than to indulge the devotion of having it said at home. And the sick are not obliged to hear it, being unable to rise and go to church — so that unless they be persons of great standing, for whom

it is not against religion that some regard be shown in this matter (and that rarely), and provided that they have in their house an oratory or a very fitting place, in all other people and cases the saints would hold in greater esteem the reverence shown to this Sacrament by not hearing Mass outside the church, for which purpose it was instituted, than the devotion of hearing it at home.

This being supposed, then, upon rising, the Christian, signing and blessing himself, must confess his faith by the Creed, and pray the Our Father, and the Hail Mary, and the Salve — which likewise must all be prayed again on going to bed.

On entering the church, one may say:

*Introibo Domine in domum tuam:
adorabo ad templum sanctum tuum in
timore, & confitebor nomini tuo.*

In English:

I will enter, Lord, into thy house, and in
the presence of thy holy temple I will

worship thee with reverence, and
confess thy name.

On taking the holy water:

Aqua benedicta deleat nostra delicta.

In English:

By this holy water may our offenses be
forgiven us.

For, as was said in the fifth chapter, by holy
water venial sins are forgiven. Afterward, kneeling
before the Most Blessed Sacrament, one is to say:

*Adoramus te Christe & benedicimus
tibi, quia per sanctam Crucem tuam
redimisti mundum.*

In English:

We adore thee, Lord Jesu-Christ, and we
bless thee, for by thy Holy Cross thou
hast redeemed the world.

Afterward, there, or if one cannot go to church,
at home, it is fitting to give thanks to God for

having kept one through that night, and to offer him one's works, asking his help for them; and whoever knows no other words may say these:

Laus, honor, & gloria, benedictioque, & gratiarum actio, tibi sit Domine Deus meus, pater ingenite, Fili unigenite, Spiritus Sancte paraclete, sancta Trinitas unus Deus: propter teipsum in primis & gloriam tuam, & propter cuncta nobis à te collata beneficia. Tibi Deus meus quæ mala feci, confiteor: & quæ fecero bona offero. Adauge mihi Domine fidem, spem erige, charitatem accende, ut nihil cogitem, dicam, aut faciam, quod non sit tuæ gratum voluntati, qui vivis & regnas per infinita sæculorum sæcula. Amen.

In English:

Praise, and honor, and glory, and blessing, and thanksgiving be to thee, O Lord my God, unbegotten Father,

only-begotten Son, Holy Spirit the Paraclete, holy Trinity, one God: for thine own sake first, and for thy glory, and for all the benefits thou hast bestowed on us. To thee, my God, I confess the evils I have done, and I offer thee the good I shall do. Increase my faith, O Lord, raise up my hope, kindle my charity, that I may think, say, or do nothing that is not pleasing to thy will, who livest and reignest for ages upon endless ages. Amen.

After this confession has been said, this observance is to be kept: that among the prayers of the priest, and while the Epistle and the Gospel are being said, until after the Offertory, nothing is to be prayed, but all are to attend closely to what is said. And those who do not know Latin, in doing this, show greater reverence to the Sacrament than they would by praying to themselves during that time. After the Offertory, each one ought to offer himself there to our Lord, saying:

Receive, my God, my offering, for the merit of the Passion of our Lord Jesu-Christ, whose memorial we make in this most holy sacrifice. I offer thee my soul, my life, and my works, and all that is mine, that thou mayst free me from all evil, that it may be no occasion of offending thee, and that thou mayst bring me to thy Kingdom, where I may enjoy thy presence forever.

Then, until the Elevation, is the proper time for each to pray for the living — first for the common good of the faith and of the Church, then for the peace of Christendom, and afterward, individually, each for his own kin and benefactors.

At the raising of the Host.

*Adoramus te sacrum corpus Domini
nostri Jesu Christi, quod in ara Crucis
hostia fuisti digna pro redemptione
universi mundi.*

In English:

We adore thee, sacred Body of our Lord
Jesu-Christ, who upon the altar of the
Cross wast a worthy victim for the
redemption of the whole world.

Between the Host and the Chalice one may say
the Creed.

At the raising of the Chalice.

*Adoramus te pretiosissime sanguis
Domini nostri Jesu Christi, qui in ara
Crucis effusus abluisti nostra crimina.*

In English:

We adore thee, most precious Blood of
our Lord Jesu-Christ, which, poured out
upon the altar of the Cross, hast washed
away our sins.

At the Elevation.

*Verbum caro panem verum verbo
carnem efficit: fitque sanguis Christi*

*merum: et si sensus deficit, ad
firmandum cor sincerum sola fides
sufficit.*

*Tantum ergo Sacramentum veneremur
cernui, & antiquum documentum novo
cedat ritui, præstet fides supplementum
sensuum defectui.*

In English:

The Word made flesh, by his word,
makes true bread his flesh, and the wine
becomes the very Blood of Christ; and
if the senses fail to perceive it, faith
alone suffices to steady a sincere heart.

Let us, then, bowed low, adore so great
a Sacrament, and let the old observance
yield to the new rite; let faith supply for
the failure of the senses.

Then, until the last Host, the dead are to be
commended — first, in general, all the souls in
Purgatory, and afterward, individually, each his own
departed.

At the last Host.

*In manus tuas Domine commendo
spiritum meum, redemisti me Dominus
Deus veritatis.*

In English:

Into thy hands, O Lord, I commend my
spirit; thou hast redeemed me, O Lord
God of truth.

Before Communion.

*Domine non sum dignus ut intres sub
tectum meum, sed tantum dic verbo, &
sanabitur anima mea.*

In English:

Lord, I am not worthy that thou shouldst
enter under my roof, but only say the
word, and my soul shall be healed.

At the Communion.

*O sacrum convivium in quo Christus
sumitur: recolitur memoria passionis
ejus: mens impletur gratia, & futuræ
gloriæ nobis pignus datur.*

In English:

O sacred banquet, in which Christ is
received, the memory of his Passion is
renewed, the mind is filled with grace,
and a pledge of future glory is given to
us.